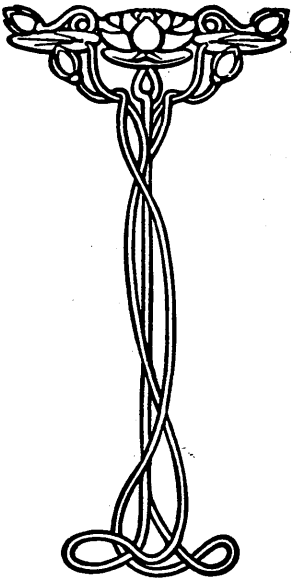
The Conflict *of* Fundamentalism *and* Modernism



KEYSER

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THE CONFLICT
of
FUNDAMENTALISM
and
MODERNISM

By

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PUBLISHERS' NOTE

This tract is a *Handbook of Information.* It tells you just what you want to know: that is, just what the Modernists believe and what they don't believe; ditto for the Fundamentalists. Thus you will find out why they cannot get together. And all of it is told simply enough for laymen as well as others to understand.

THE PUBLISHERS.

JUST A BRIEF FOREWORD

A Tract for the Times is what this brochure might be called. Still, the author hopes that it may have some permanent value—some value for the time to come as well as for the present.

The chief purpose of the writer has been to set forth as accurately as possible the real issue and crisis in the Christian Church today, and to draw the picture so clearly that the layman, as well as the person who is theologically trained, may see just what the controversy is about. To this end, the endeavor has been made to point out the precise doctrines of the Christian system which the Modernists accept and which they reject. No less frankly have the doctrines and principles of the Fundamentalists been depicted.

By this token the reader will know with which class to bracket himself. He will also be able to judge for himself whether there is a middle course between the roads traversed by the two parties; whether, in fine, a position of neutrality is consistent and possible.

The author's earnest hope is that this tract may be of service to the cause of our Lord Jesus Christ.

L. S. K.

Hamma Divinity School,
Springfield, Ohio.

CONTENTS

Chapter *Page*

I. The Crucial Nature of the Conflict..... 7

II. The Main Features of Modernism..... 9

1. Some Tenets to be Commended..... 9
2. Holdings of the Wrong Kind..... 12

III. The Position of the Fundamentalists..... 21

1. Earnest and Intense in Conviction..... 21
2. They Hold the Orthodox Doctrines..... 21
3. The Bible Their Standard of Authority..... 22
4. They Feel Called to Defend the Old Faith..... 23
5. Their Views on Chiliasm..... 23
6. They Are Lovers of True Science..... 25

IV. What is the Duty of the Evangelical Churches?. 29

1. Reasons for Their Taking a Firm Stand..... 29
2. A Valuable Book List 33
3. Why No Irenicon can be Proclaimed..... 35

THE CONFLICT OF FUNDAMENTALISM AND MODERNISM

CHAPTER I

THE CRUCIAL NATURE OF THE CONFLICT

What is it all about — this controversy that is agitating the Christian Church? It is being discussed and aired everywhere —in books, magazines, newspapers, addresses, sermons, and in private conversation. It has given occasion for several vigorous debates, in which the public has seemed to revel. By this time perhaps most of us know what the crux of the conflict is, but in this brochure I wish to set it forth as definitely as possible. It certainly involves the integrity of the Christian religion and endangers the temporal and perhaps the eternal welfare of many souls.

We may rely upon it, the issue is not over trifling matters. It is too serious, too vital, to be regarded merely as a petty wrangle among small-minded theologians. Too many great and earnest souls are involved in it; too many fundamental truths lie at its basis. People who think lightly of it, and scoff at it with a contemptuous shrug, prove themselves by that very token to be superficial thinkers. When men like Dean Wace (now deceased), Sir William Ramsay, Eduard Koenig, Drs. Wilson, Machen, Faulkner, Sloan, Kennedy, Macartney, Masters, Meek, Bishops Du Bose and Candler, are in the midst of the imbroglio, and are contending with might and main, we may take it for granted the matter is not something about which to remain indifferent.

In saying this, I do not mean to assert that everybody must plunge into the debate, and make a general *melee* out of it. There are people who are not equipped by nature and training to be direct participants in a religious polemic. But what I mean is this: no earnest Christian who is concerned for the integrity of the Christian religion can afford to be apathetic toward what is going on in the churches—to assume the *laissez nous fair* attitude, or take on the air of the "superiority complex." If orthodox Christians cannot all be engaged directly in the conflict, they can at least encourage and support those who are battling in the arena. Perhaps the best way to analyze the present situation is to point out the salient features of each side; the peculiar views and tenets that each party holds and advocates.

CHAPTER II

THE MAIN FEATURES OF MODERNISM

I shall try to characterize the Modernists first. This name was first applied to some Roman Catholic agitators a number of years ago. The outstanding names connected with the movement were M. Loisy and Father Tyrrell. They desired more freedom of theological thought than the Roman Church allowed, and yet wanted to be counted good Catholics, even while they were adopting the disintegrating criticism of the Bible that characterized the Graf-Wellhausen-Kuenen school. They were condemned by the Pope's encyclical, and the movement soon subsided, and the name "Modernism" seemed to fall into disuse for a number of years. Therefore the present Modernist movement is not to be identified with the old Catholic agitation of the last quarter of the nineteenth century. Of course, the present Modernists have some tenets in common with their predecessors, but, on the whole, the movement of today is a separate movement. What are the main characteristics of Modernism?

1. Some Tenets to be Commended

It is only fair to say that the Modernists hold to some important truths to which all evangelical Christians adhere. In the interest of fairness, let us note some of them.

1. For the most part, they uphold the doctrine of theism (although, it must be admitted, some of them seem to have pantheistic leanings). Perhaps this parenthetical qualification has to be made because not all of them express themselves with absolute clearness as to the personality and transcendence of God, but seem to over-stress His immanence. There are expressions in Dr. Fosdick's book, *The Modern Use of the Bible,* which seem to veer near to pantheism, while others can be interpreted

only as teaching personal theism. Probably the difficulty is due to lack of clarity in the holder's own mind.

No one, however, can say truthfully that Modernists are atheistic. When Mr. Burbank came out for atheism just a little while ago, some of his severest critics, among them Shailer Mathews, were Modernists, who even declared that Mr. Burbank was not up-to-date in the latest findings of science. Dr. Fosdick, in the book above noted, reads a severe lesson to the mechanists, and strongly warns people not to be caught in the wheels of this dismal philosophy.*

As a rule, such Modernists as Merrill, Faunce, Youtz, Sanders, *et alii,* accept the personal theism of the Bible, adding that God initiated the evolutionary movement and operates through it. They do not, it is true, hold the full-orbed theism of the Bible just as it is taught on its face, but they do accept the God of the Bible as far as its teaching agrees with their own conceptions.

2. The Modernists often display a high regard for the Bible —that is, as they have "expurgated" it. They are not out-and-out infidels in the sense that they reject the whole system of truth taught in the Holy Scriptures. They may go through the Bible rationalistically, but they do not reject it *in toto;* and, besides, they often pronounce high eulogiums on the holy Book. One of the finest tributes to the Bible that we have ever read came from the facile pen of Dr. Henry Van Dyke, who, although not as radical as some others, must be bracketed with the liberalists. Drs. Mathews and Fosdick have said many beautiful things about the Bible, and often seem to quote it as authoritative—especially when certain passages coincide with their opinions.

If you will read those avowed infidel journals, entitled *The Truth Seeker* and *Haldeman-Julius Monthly,* you will at once see the difference between vaunting infidels and the Modernists of the type of Fosdick, Mathews and Faunce. The Modernist wants to salvage what he thinks is fundamental in Christianity; the infidel wants to sink the whole ship to the bottom of the sea.

*See *The Modern Use of the Bible,* p. 167.

3. In general the Modernists have a high regard for Christ. They believe that such a person really existed. They do not deny the historicity of our Lord. They use quite an unctious tone in speaking about "the way of Jesus"—by which they mean His beautiful life and teaching. They pick and choose from the gospels all the gentle and loving things which Jesus did and said, give them high appraisement and then bid people pursue His "way of life." This is what some of them mean when they speak of "the religion *of* Jesus." Whether they are consistent or not, some of the Modernists call Jesus "Lord." In an essay published some years ago, Dr. Fosdick defended the divinity of Christ against Unitarianism (which he mentioned by name), and even quoted John 1:1, 2 to prove our Lord's divinity. However, in other places, he treats Christ as humanly begotten, and thus by logical inference a human person; yet He was filled with divinity to a higher degree than other men, and thus was a kind of precursor of all those who, by following in His "way," may also be filled with divinity. This doctrine he calls divine incarnation.*

Unlike the outright infidel, therefore, the Modernist has a love for the Christ whom he accepts after he has reduced Him to the proportions of his own thinking. While this is not the complete historical Christ of the New Testament, but a delimited one, the Modernist would defend the Christ he trusts and loves against the assaults of the infidel, who treats our Lord either as a fanatic or an imposter or as merely a mythical character.

Perhaps it might be put judicially in this way: The Modernist and the infidel have some doctrines in common against the orthodox party, while, on the other hand, the orthodox believer and the Modernist have some other points in common against the infidel. In reading the infidel literature of the present day, I find that unbelievers indulge in much praise of the Modernists, but cannot find words that are drastic enough to denounce orthodox believers. The exception to this is that sometimes infidels

*See Fosdick's *The Modern Use of the Bible,* pp. 270, 271.

declare that orthodox people are more consistent and logical than are the Modernists, because the latter throw overboard a part of the Christian system while trying to hold on to the rest.

2. Modernistic Holdings of the Wrong Kind

In the foregoing presentation I have tried to show in as fair a way as possible some of the truths, or partial truths, that are held by the modernistic school. More might be said about their acceptance of the ethical principles of Christ, but in this regard there is no vital difference between their teachings and those of evangelical adherents. We must now turn to some characteristics of Modernism that the historical church of Christ cannot endorse, but feels itself in duty bound to criticise and condemn.

1. As its name implies, it professes to be very "modern." This means it regards itself as strictly up-to-date. It has possession, as Dr. Fosdick declared some time ago, of "the new knowledge." All others who do not subscribe to its *ipse dixits* are sadly behind the times; they are often called archaic, outgrown, antiquated, fossilized, even antediluvian. The great boast of the school is "the modern mind." For example, "the modern mind," they say, cannot accept miracles, especially "biological" miracles.

On account of this frame of mind, the Modernists have little use for the past. They do not care much for historical continuity—except in one case: the unbroken evolution of man from the primates and of all forms of life from the primordial cell. In other matters they are disposed to break with the past, and hold that man has made so much advancement in recent years that his modern intellectual acquisitions amount practically to a revolution. Said a state university president the other day something to this effect: "Orthodox religion was all very well for our grandfathers and grandmothers, but it cannot satisfy the modern mind, with all its advanced scientific and philosophical knowledge." Thus, whether the Modernists all like or dislike the name assigned to them, they do claim to be very "modern," and cannot

tolerate the older forms of thought and expression. Sometimes one of them may break out into a kind of eulogy of the past, but that is not the rule. Any one who holds to the old views and formulas is put into the limbo of the "mossbacks."

2. Another hall-mark of the Modernists is their boast of "scholarship." In reading such a work as Peake's "Commentary on the Bible," how often you find expressions like this: "Such and such are the conclusions of modern scholarship." We must confess that these men as a rule carry a superior air. Their demeanor is not one of humility. With them every man who holds to the orthodox view is behind the times. He is in the bonds of ignorance. Perhaps this boasting is not quite so vocal today as it was four and five years ago, but still you hear it in many quarters. It has lost little of its trumpeting quality in these recent days. Of course, when it makes these boasts, it constantly arrogates to itself a monopoly of the forward thinking of the day.

Here a few remarks may be in order. In the course of human events, how does it occur that all the scholarship has drifted to one side in this conflict? What sources of information are open to the Modernists that are not accessible to the rest of us? When scientific men write books, cannot orthodox people as well as the Modernists read them? And if they can read them, what kind of an atrophy or anemia has taken possession of their minds that they cannot understand them? I do not myself venture to boast of great scholarship. I do not look upon such bragging on anybody's part as becoming. Still I will venture to observe, without pedantry, I hope, that I have read many books in recent years on both sides of this conflict, and yet, as far as I can see, the Modernists have no advantage over their opponents on the score of scholarly attainment. At all events, it might be well for all parties to heed the admonition of the inspired writers who said: "Be not wise in your own conceit"; "Let no man think more highly of himself than he ought to think, but let him think soberly."

3. A third insignia of Modernism is its rationalistic attitude toward the Bible. While it puts its thoughts in a somewhat dif-

ferent form, it is potentially the old rationalism of the eighteenth and nineteenth centuries *redivivus*. Some of the recent books of this order, like Bade's *The Old Testament in the Light of Today,* still cite as authorities the works of Graf, Wellhausen and Kuenen of long ago.

It is true, many of the modern books do not go back so far in quoting their authorities, yet they have adopted the same principles and hold the same attitudes as did the older rationalism which proved so harmful to Germany in the nineteenth century and later. That principle is this: Whatever in the Bible agrees with reason may be permitted to stand; what does not accord with reason must go. Reason is the final arbiter. By reason, of course, is always meant the reason of the critic himself. According to his way of thinking, his own rational methods and those of his school are the only ones worth considering. The reasoning powers of orthodox believers are feeble and worthless, because they have not been enlightened by the new science and criticism! So say the Modernists.

Perhaps the most outstanding Modernist of our day is Dr. Harry Emerson Fosdick. To show his attitude toward the Bible, I quote the following from his book: "This, then, is the conclusion of the matter. It is impossible that a book written two or three thousand years ago should be used in the twentieth century A. D. without having some of its forms of thought and speech translated into modern categories." Now note how he does it: "When, therefore, a man says, I believe in the immortality of the soul, but not in the resurrection of the flesh; I believe in the victory of God on earth, but not in the physical return of Jesus; I believe in the reality of sin and evil, but not in the visitation of demons; I believe in the nearness and friendship of the Divine Spirit, but I do not think of that experience in the terms of individual angels — only superficial dogmatism can deny that that man believes the Bible."*

**The Modern Use of the Bible,* p. 129. For a fuller treatment of Dr. Fosdick's serious departures from the historic faith, see the writer's brochure, *The Doctrines of Modernism* (1925).

This is a cardinal factor in Modernism: it accepts just as much of the Bible as suits its subjective conceptions, and then turns around and protests that it believes the Bible. This is certainly not accurate. It ought to say that it accepts such parts of the Bible as agree with its own ideas, and rejects the rest. Moreover, Dr. Fosdick and his school seem to regard themselves as perfectly competent to pick and choose from the Bible just what people need to believe and what they do not need to believe. For my part, to be perfectly frank and honest, I confess that, having read their utterances *in extenso,* I do not have enough confidence in their logic, their knowledge and their spiritual discernment to risk my temporal and eternal welfare on their judgment.

4. Along with this rationalistic attitude toward the Bible goes another mark of the modernistic temper. Its protagonists to a man are enamored with and wedded to the theory of evolution. Therefore their reasoning is not of the purely detached kind, but is always affected by their *penchant* for this particular hypothesis. I do not know a Modernist who is not an evolutionist. At the same time, I do not know an evolutionist who professes to be religious who is not a Modernist in his theological conceptions. Of course, I am now speaking of men who have come out in public speech or print and whose opinions can therefore be checked. My statement can be verified by all who will do so. Go over the list of Modernists—Canon Barnes, of England; the editors and writers of Peake's Commentary on the Bible; Bade, Foster, McFadyen, Shailer Mathews, Fosdick, Merrill, Faunce, Youtz, Peritz, Sanders, Macintosh—all of them uphold the doctrine of evolution. The following scientific writers, who are not clergymen or theologians, but who hold to some form of religion, all take the modernistic view of the Bible—Osborn, Conklin, Gregory, Morgan, Jordan, Vernon Kellogg, Hrdlicka, Keen, Free, the Coulters of Chicago University, Kane of Kansas University, Osburn of Ohio State University, Marshall Dawson, Ernest Unwin, Van Loon, J. Arthur Thomson. Every one of these evolutionists has written on the relation of religion and evolution, and every one of them treats the Bible in the modern-

istic way; every one decisively rejects the evangelical view, and derides the literalistic method of interpreting the Biblical narratives.

And what is the outstanding characteristic of the treatment of the Holy Scriptures by the champions of evolution, whether they be simple scientists or clerical devotees and converts? It is this: Wherever Bible teaching differs from their hypothesis, the Bible must do the side-stepping, and evolution must be given the right of way. I hope it will not sound pedantic for me to say that I have read most of the works of the authors above named, and many others, and have read them in as judicial a frame of mind as I could command, for I certainly want to know the truth; and I must repeat that I have not found an exception to the foregoing rule—namely, that the plain Bible teaching is politely waved aside, while the theory of evolution is accepted without an interrogation point. All the authors previously named either reject the early chapters of the Bible altogether, or else treat them as myth, legend, folk-lore, parable, allegory, or as ancient and outmoded "categories"; *never as history.* Their slogans are, "The Bible was not intended to teach science, but religion only," "The Bible does not profess to be a textbook on science," "The Bible is only a book of religion." Thus they think they can jettison every Biblical statement that runs counter to their subjective views, and yet salvage what they are pleased to call the "essentials" of the Biblical system, those same "essentials" being whittled down to "the irreducible minimum." Their object is to make for themselves and their followers as small a creed as possible—what one might call a creedlet.

My purpose is to report accurately what my findings have been in reading the output—and a copious output it has been—of the promoters of the evolution theory. All of them manhandle the Bible in the interest of their subjective views, obviously aware that an open, literal interpretation of the Bible does not accord with such conceptions. The favorite recourse of the clerical advocates of evolution is to use the old allegorical method of Biblical interpretation, which was employed in Origen's time,

and which has generally been rejected and condemned by the evangelical Christian Church through all the Christian centuries. Today it is the advocates of Christian Science, Swendenborgianism, and of Modernism who employ this ancient, outworn allegorical method of Biblical interpretation.

However, fairness leads me to say that Dr. Fosdick in his book, previously named, discards the allegorical method of interpretation. His method is to treat the Biblical statements of history and doctrine as "categories" of thought and expression that are outmoded, so that the "modern mind" must go through the Bible and pick out what are the essential and abiding truths that the Biblical writers "experienced." To illustrate: The doctrine of the resurrection of the body is an outworn "category," but the immortality of the soul remains; and that was the "abiding" truth taught by the Biblical writers. Likewise miracles are an outmoded "category," but that God is immanent in the uniform operations of law is the truth that perdures. So this is not the allegorical method; it is the *rejectory* method. Of course, it is only another phase of the old rationalism that went through the Bible with its apparatus of destructive criticism, and then tried to see how much it could salvage from the wreckage.

Let me add, in the interest of perfect fairness, that, if there are evolutionists who do not mishandle the Bible in the above-named ways, they have not spoken out. For one, I should indeed be glad to see how an advocate of evolution would harmonize his views with a plain and open interpretation of the first and second chapters of Genesis, taking the language in its honest, literal sense, as it was evidently intended to be accepted by the inspired writer.

5. Arm in arm with the acceptance of evolution goes, to a large degree, the rejection of the supernatural. Everything is under the reign of law. There must be no break in the principle of continuity. Nature works in only one way — the way of gradual progressive evolution. No intervention, even by the Almighty Himself, can be permitted. It would be an intrusion. God's whole *modus operandi* is uniformity of process. He has

no other proprietary right in His creation, even though He made it and upholds it. Again and again they declare that God is a "law-abiding God"—by which they mean to imply that all miraculous intervention must be ruled out.*

If ony one doubts these assertions, let him note how the writers in Peake's Commentary politely bow the miraculous out of the Bible. In a wonderful way they "interpret" the language of Scripture so as to make it say precisely what it does not say. There were no demoniacal possessions; they were only forms of disease or insanity. And Christ either was mistaken in believing in such possessions, or else He accommodated Himself to the superstitious beliefs of the people around Him. Principal E. Griffith-Jones, a radical critic of the Bible and one who is enamored of evolution, says, in the above-named commentary, of our Lord Jesus Christ: "He was one who knew little, if anything, of Greek philosophy, of Roman law, of the vast accumulation of knowledge which has been garnered and systematized since His day." And yet the New Testament says, "By Him were all things made, and without Him was not anything made that was made." Again Griffith-Jones says: "We cannot claim infallibility for Him in questions of history, such as the authorship of the Old Testament books, or the problems of science. He must be quite frankly considered to have accepted the current notions of His time." Thus a reduced Bible always spells a reduced Christ, and *vice versa.* I do not know a Modernist who does not in some measure or sense put a minus sign after the doctrine of the Deity of our Lord.

6. There are at least six specific doctrines of historic Christianity that the Modernists cannot accept. The chief quarrel between them and the Fundamentalists is waged over these doc-

*As has been said *ut supra,* Dr. Fosdick pointedly warns his readers against the mechanistic theory of the universe (see his *The Modern Use of the Bible,* p. 167: "Never let the mechanistic philosophy imprison your mind"). Yet again and again he calls God "the law-abiding God." Is not that a kind of mechanistic philosophy, after all? The only difference is, God has put Himself into the mechanics of the universe, and either cannot or will not work in any other way! Is the Modernist a consistent thinker?

trines. They are the following: 1. The plenary inspiration of the Bible; 2. The Virgin Birth of our Lord, which Fosdick says "the modern mind" cannot accept;* 3. The real Godhood of our Lord; 4. The vicarious or substitutional atonement wrought by our Lord through His sufferings and death; 5. The bodily resurrection of Christ; 6. The apocalyptic or visible second coming of Christ to raise the dead and judge the world. Around these cardinal points the battle rages.

7. It is pertinent to add that, in imitation of the well-known "School of Comparative Religion" in Germany, many Modernists are much given to praising the ethnic religions. They constantly try to minimize the differences between them and Christianity. At a recent convention much stress was laid on the fact that Christian people ought to recognize the "good points" in the "national" religions, while very little, if anything, was said about converting non-Christian people to the Christian faith. Great emphasis was laid on teaching the "Nationals," as they were called, the "ideals of Jesus," but little was said about presenting Christ to them as the Saviour from sin. Dr. Charles H. Coates,

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*As an example of the lack of thoroughgoing thinking on the part of the Modernist who rejects the virgin birth of Christ, I will indicate his inconsistency respecting this doctrine. If Christ had been naturally engendered, a *human person* would have been brought into existence. Then, if the Son of God joined Himself with this human person, the union would have been only a mystical union, not a divine incarnation; either that, or Christ would have had a dual personality, which would have been absurd. Our Lord never said a word to indicate that He had a dual consciousness. He always used pronouns of the singular number in referring to Himself. If Christ was a human person, and yet the Modernist calls Him Lord and worships Him, of what kind of worship is he — the Modernist — guilty? Would any one in a Christian land want to worship a *human person* even though he was filled with the divine Spirit? The evangelical believer, however, is perfectly consistent; for he believes the person of our Lord came from the *divine side;* was, indeed, the eternal divine second person of the Trinity, incarnated in human nature; therefore, when he worships Christ, he does not commit the sin of idolatry. He worships the Creator (John 1:3). For a further discussion of this doctrine, see the author's *The Rational Test,* Chapter VI, and *Contending for the Faith,* Chapter XII.

in his eye-opening book,* just issued, indicates clearly that Modernists everywhere act on the principle of compliance and compromise of Christianity with the ethnic religions.

A recent book by an English writer† questions many of the historical narratives of the Bible generally. Even the narrative of Pentecost he thinks it hard to accept as "strictly historical"; but when he deals with "conversions in Hinduism and early Buddhism," he never even raises the question of their historicity. A number of other modernistic books on comparative religion and the history of religion treat the Biblical recitals very critically, but seem to be almost credulous in accepting any other kind of supposed history.

**The Red Theology in the Far East.*

†ALFRED CLAIR UNDERWOOD: *Conversion: Christian and Non-Christian.*

CHAPTER III

THE POSITION OF THE FUNDAMENTALISTS

We must now try to set forth the views and positions of the Fundamentalists. What are their chief *indicia?*

1. It may be frankly admitted that some of them are more earnest than gentle. Like some of the Modernists, they sometimes use drastic terms. It must be said that there is some recrimination on both sides.

Sometimes, however, the Fundamentalists are represented as full of rancor and intolerance. I wish to say that, in reading extensively on both sides, I do not find the Fundamentalists as a rule using more invective and vituperation than many of the Modernists do.* On both sides epithets are often too freely bandied. I think, too, that most of the drastic terms that are used by the Fundamentalists are due to their intense earnestness and not to a spirit of rancor. Indeed, I have personally met a good many of the militant Fundamentalists, and find them to be mostly men of kindly temper and cordial spirit, ready to do good to all with whom they come in contact. But they are red-hot against Modernism and the shredding Biblical criticism, and are ever ready to don their fighting armor and pick up their weapons at their approach. They believe in both offensive and defensive warfare in behalf of what they earnestly hold as the truth.

2. The Fundamentalists stand firmly, unalterably for the orthodox doctrines. With them the Bible is the infallible rule of faith and practice, and they so assert in all their confessional declarations. Here is a statement quoted from the doctrinal posi-

*Note, as an example on the Modernist side, Professor W. M. Forrest's recent book, *Do Fundamentalists Play Fair?* (1926), in which, throughout, he accuses the Fundamentalists of acting like school-boys playing at marbles, whose opponents must constantly charge them with "No Fair" methods. This book is unworthy of its author, who is the Professor of Biblical History and Literature in the University of Virginia.

tion of the Winona Bible School of Theology: "The Word of God so inspired as to preclude all and every possibility of error in the same and to make it the one and only absolutely infallible guide to the salvation of the human soul."

Next I give the first article of the confession of faith of the Christian Fundamentals Association: "We believe in the Scriptures of the Old and New Testament as verbally inspired of God, and inerrant in the original writings, and that they are of supreme and final authority in faith and life."

However, on a closer examination of the writings of these men, I find that they do not mean by "verbal inspiration" verbal dictation in a mechanical way, as if a business man were to dictate to a stenographer, but that the Holy Spirit so moved and guided the Biblical writers as to enable them to express God's thoughts correctly. Hence they all rightly recognize the human element in the production of the Bible. But they do not so overstress that element as to fill the Bible with human error, and therefore make it more or less unreliable. By "plenary inspiration" they do not mean commas and diacritical points (which indeed were not in the original Hebrew and Greek), but simply that "all Scripture is God-breathed."

3. Taking a firm and stalwart position on the Bible, they logically accept, *ex animo,* whatever they believe to be the clear teaching of the Bible. They could not consistently do otherwise. Hence they believe in the Virgin Birth, the Deity of Christ, His vicarious atonement, His bodily resurrection, the bodily resurrection of all men at the last day, and our Lord's visible second coming. For these doctrines they are willing to contend. They believe, therefore, that the modernistic view and treatment of the Bible is a sapping process; that it is foundationally undermining; that, if carried to its logical conclusion, it would cut the heart out of Christianity. While they do not believe that Modernism will succeed in its destructive work, they feel that, while it is carrying on its propaganda, souls are being led astray, and many may be ruined for ever.

4. The Fundamentalists also hold it to be a Christian duty to defend the faith, and not to sit idly by and let the enemies beset and capture the citadel of truth. They are not friendly to the lackadaisical saying, "You need not defend the truth; the truth will take care of itself!" Their idea is that the truth must be vindicated and propagated by Christ's chosen ambassadors. Just as God intends to convert the world, not with mere bolts from the blue, but through human agencies and make His cause finally victorious through His Church, so He intends that His people shall give a good account of themselves as soldiers of the cross and militant citizens of His kingdom.

Among the favorite passages of Scripture which the Fundamentalists quote in justification of their militancy are these: "But sanctify the Lord in your hearts; and be ready always to give an answer to every one that asketh of you a reason for the hope that is in you with meekness and fear" (1 Pet. 3:15); "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and to exhort you that ye should contend earnestly for the faith once for all delivered unto the saints" (Jude 3).

They also cite the fact that Christ defended Himself against the misrepresentations of His enemies, especially when they accused Him of casting out demons in the name of Beelzebub. No less do they cite Paul, who was often engaged in controversies with the Antinomians and the Judaizing teachers of his day; he went into the synagogues on the Sabbath days and *reasoned* with the Jews; he made classical defenses of himself and his doctrine before Agrippa, Felix and Festus; he also proved himself a master apologist on Mars Hill in Athens before the philosophers of that cultured city. Thus they note a large apologetic element in the Bible, and therefore do not believe that people ought to be at ease in Zion when fundamental truths are attacked and imperiled.

5. In order to understand the present situation clearly, an explanation of one point ought to be given. Many uninformed people confuse Fundamentalism with Pre-millinarianism. The

two are by no means to be identified. Let me put the matter as discriminately as possible. Pre-millinarians are practically all Fundamentalists, but not near all Fundamentalists are Pre-millinarians. There is an organization known as "The Christian Fundamentals Association." They have a Pre-millenial clause in their confession of faith. Otherwise all evangelical Christians, loyal to their confessional standards, can subscribe to all the articles of their creed, because all of them are clearly taught in God's Word.

At the convention of Northern Baptists in Indianapolis a few years ago the name Fundamentalists was given to the orthodox party by Dr. Curtis Lees Laws, editor of *The Watchman-Examiner,* of New York. Many of those who ranged themselves on the evangelical side were not Pre-millinarians. The same is true in the Presbyterian and Methodist churches. So it is a sign of lack of thoroughness for any one to accuse all, or even the greater number, of the Fundamentalists of being advocates of chiliasm. Indeed, for the time being, I find that even the proponents of the Pre-millinarian doctrines are holding them somewhat in abeyance, believing that, in the present crisis, all evangelical forces should stand together against the common foe. Men like Dr. Robert Dick Wilson, Dr. J. Gresham Machen and Dr. John A. Faulkner, even though they do not hold the doctrines of chiliasm, are invited to speak at the Moody Bible Institute, the Winona Bible School of Theology, and to write articles for *The Sunday School Times.* This proves that the Pre-millinarians are not insisting strenuously at the present time on their distinctive doctrines.

Of course, we must differentiate between the Fundamentalists who believe in the imminent coming of our Lord and yet who stand with all other evangelical people in their defense of the faith, and who are not exclusive toward other Christians, and that other class of sectarian Pre-millinarians who are almost fanatical on the subject and practically fight everybody who does not pronounce shibboleth in precisely their way. These people are sectarian and exclusive, and seem to think that they alone are

capable of giving a correct interpretation of Biblical teaching in regard to eschatology. But the Fundamentalists of whom we are treating in this essay are not of this sectarian character, even though some of them believe in the imminent second advent of Christ to establish the millenium here on the earth.

6. The Fundamentalists are sometimes accused of being opposed to science. This is a mistake. In all my reading of their numerous writings I have never seen a word said against science *per se,* or any other kind of true knowledge. Indeed, some of the most eloquent tributes to the value and achievements of natural science that I have ever heard have come from the lips of Fundamentalist speakers. Their writings, too, always give to science the proper meed of praise.

Here, for example, is an utterance of the late Mr. Bryan. Some people were wont to scoff at him, even some good orthodox people — at least, some people who belong to orthodox churches. It should be remembered, however, that Mr. Bryan stood firmly for the Holy Scriptures, and accepted all the doctrines it clearly teaches; therefore he stood upon precisely the position of the evangelical churches whose confessions solemnly bind them to the acceptance and defense of the doctrines taught in God's Word.

But I hold no brief to defend him. What I wish to say is that only a short time ago he was asked this question: "Do you think there is any conflict between science and religion?" To this he replied: "Contrary to a popular notion, there is not. Science has rendered invaluable service to society; her achievements are innumerable. And the hypotheses of scientists should be considered with open mind. Their theories should be carefully examined and their arguments fairly weighed."

Surely that is a fair enough statement. He was also asked this question in the same interview: "Do you think the teaching of evolution should be banished from the schools?" To this he responded; "Not if the student is very plainly informed that evolution is only a guess and that there is no more reason for believing it than any other unproved theory. The trouble is, the

student is generally taught that evolution is as definitely established as the law of gravitation."

If intelligent Fundamentalists are the friends of science, why the present outcry against them? Simply and solely this: They are not convinced that the theory of man's descent, or ascent, from an animal stock has been brought to that status of demonstration when it is entitled to be called by the honorable and sacred name of science. They distinguish between real science and the hypothesis of evolution.

On the other hand, the Modernists identify the two, because they are committed, body and soul, to the hypothesis of man's animal ancestry. On this score the Fundamentalists, when they are dealing with those who uphold cosmic as well as organic evolution, are constantly asking for one clearly proved case of spontaneous generation. The opponents of this theory point to the admissions of Prof. Lorande Loss Woodruff in a recent book, *The Evolution of the Earth and its Inhabitants,* in which the professor declares a number of times that the law of biogenesis holds the field today among biologists of the first rank. Prof. E. B. Wilson, of Columbia University, whom Prof. Woodruff calls "the dean of American biologists," declares in his book, *The Cell in its Development and Inheritance,* that the immense gulf between living and non-living matter has become wider than ever by recent biological investigation. In a more recent work (1923), entitled *The Physical Basis of Life,* Dr. Wilson makes the same frank admission. So does Prof. Vernon Kellogg in his book on *Evolution, the Way of Man* (1924). So the Fundamentalists are right in holding that the natural evolution of life by mere physico-chemical processes cannot be placed in the rank of science.

So far as regards organic evolution, these same opponents are asking over and over again for a single case of the transmutation of species by means of resident or natural forces. Not a single case has been brought forward. There is an immense amount of speculation, of dogmatic assertion, of invective against the opponents of evolution, but the proof demanded has not been

forthcoming. Everybody can clearly observe the law of fixity of type, but no concrete case of species transformism. If Darwin, Mendel, Burbank and Paul Kammerer have wrought marvels in bringing about new varieties within the boundaries of species, that does not mean that they are able to change one distinct species into another. Moreover, man by his intelligent manipulations is able to produce many new forms that nature left to herself would never produce. Man can make an automobile; nature herself would never produce an automobile.

But the evolutionists hold that the evolutionary process has been going on for millions of years in the realm of pure nature, and ages on ages before man was born. Then why do we not see nature making advancement today? There ought to be at least some slight, perceptible marks of improvement if progressive evolution is the dominant law of the cosmos. Instead of such an "upward urge" in nature, we find the outstanding law everywhere in organic life of each species reproducing "after its kind," just as the Bible teaches in Genesis I.

"Science is verified and systematized knowledge." Surely the theory of evolution has not reached that status. It is still very much in the hypothetical stage, and probably always will be. Hence the Fundamentalists are right in their contention that evolution has not been empirically established on a scientific basis.

And yet it is only right to say here that all the capable writers on the orthodox position maintain stoutly that the Bible and true science are in the most beautiful accord. They hold, too, that the Bible does not need to be twisted and distorted and manhandled in order to make it agree with the actually verified findings of science.

To illustrate by several concrete examples: It seems to be pretty well established by scientific investigation that the various forms of life appeared successively from the lower to the higher, reaching their climax in man as a rational and moral being. Well, that progressive order agrees precisely with the teaching of the Bible. Again, common scientific observation proves that species reproduce true to form. That is the exact teaching of the Bible

—each species procreating "after its kind." All kinds of empirical science, especially psychology, ethnology, ethics and theology, find that man is a dual being, constituted of soul and body. Just so the Bible depicts man from his creation in the garden of Eden to his translation to glory in the book of Revelation.

Again, true science finds man a being of a different *genus* from the animals, a being endued with a rational, self-conscious personality, capable of continual progress, keen perception, abstract thinking, high ideals and aspirations, moral discernment and spiritual fellowship and experience. That is precisely the differentiation the Bible makes between man and the animals, which were made by the Almighty to serve mankind.

In these ways and many others the Bible and true empirical science are in the most perfect accord. They walk hand in hand, cheek by jowl. It is only a wild Biblical exegesis and a wilder speculative philosophy that cannot come together and live amicably side by side—that cannot establish a peaceable *modus vivendi.* Intelligent evangelical Christians are by no means afraid of true science and thoroughgoing investigation.

CHAPTER IV

WHAT IS THE DUTY OF THE EVANGELICAL CHURCHES?

1. They surely cannot remain placid and indifferent in this crucial contingency. They cannot regard the Bible as part true and part false and still retain confidence in it as a norm of authority in matters of religion. Christianity is an organism, not a collection of bric-a-brac, and men cannot reject any part of it without injury to the whole, to themselves, and to those who follow their teaching and example.

It may be said that there are some parts of the system that are not so essential and are other parts, and that may be granted; but when men begin to hack away some portions of the foundations of a building, they immediately mar its symmetry, and afford encouragement for any one who desires to do so to remove other parts, and thus the structure will soon be undermined, and will topple to the ground. Why not try to preserve the whole building intact?

To illustrate, if one person can reject the accounts of the virgin birth of Christ given in Matthew and Luke, why cannot some one else discard any other portion of the New Testament that does not fit into his subjective views? And, indeed, that is the very thing that most Modernists are doing: what suits them in the Bible they accept; what does not suit them they reject. Can the evangelical churches remain quiescent when their only book of authority is thus maltreated?

Historically considered, all the great evangelical churches were firmly planted on the Bible as the infallible standard in matters of faith and practice. They were organized and established on that basis. Therefore, if they are going to remain true to their original purpose and principles, they must resist any attempt to undermine the divine authority and destroy the integrity of

the Bible. Let us note the basic principles of some of the leading sections of the evangelical church.

As I am best acquainted with my own communion, I will begin with the Lutheran Church. There is not a branch of this large group of Christians which does not clearly and positively affirm its allegiance to the Canonical Scriptures as the true and authoritative Word of God. It is part and parcel of its doctrinal basis, stated clearly, as a rule, in the first article. To cite an example, the United Lutheran Church in America, formed by the merging of three historic Lutheran bodies in 1918, gives the following article the very first place in its doctrinal basis: "The United Lutheran Church in America receives and holds the Canonical Scriptures of the Old and New Testaments as the inspired Word of God, and as the only infallible rule and standard of faith and practice, according to which all doctrines and teachers are to be judged."

Surely there is nothing Janus-faced about that declaration. And it was made deliberately. First formulated by the best theologians and representative laymen that could be assembled, it was adopted by every district synod in the three merging bodies, and then was received without a dissenting vote by the general assembly at the time when the union was consummated. All other Lutheran bodies in America stand on the same platform as regards the Holy Scriptures.

Thus the Lutheran Church cannot be indifferent to the conflict now going on. When men question the plenary inspiration of the Holy Scriptures, they strike at the very foundation of the Lutheran Church. Therefore, he would be a poor churchman who would not defend so foundational a tenet of his church. All the symbols of the Lutheran Church bind her unalterably to the Bible as the ultimate court of appeal. When Lutheran ministers take their ordination vows they affirm their sincere belief in the doctrinal basis of their church, and solemnly promise to proclaim and defend it against all heretical doctrines.

The standards of the Methodist Church, both North and South, are no less binding on her members. The vows of the

Methodist minister are especially strong. The very genius of Methodism is that she is Biblical. The Methodist Church was founded, in part at least, because its originators desired to bring the people back to the real spiritual message of the Word of God. Can a man be a real Methodist, and at the same time look upon the Bible as inspired only in spots? It is difficult to understand the status of the mind that would or could answer that question in the affirmative.

While I do not have the precise formula at hand just at this writing, I know from previous reading, that the Presbyterian minister at his ordination declares his belief in the Bible as God's holy Word and subscribes to the system of doctrine taught in the Westminster Confession, which by direct affirmation takes its stand on the infallible Word. The Presbyterian minister who can "interpret" his solemn engagements at his ordination in more than one way is taking an undue liberty with the English language; for when language is unambiguous, one does not need to "interpret" it; all that is needed is to *accept* it. Language is intended to convey clear ideas. It was never meant to muddle the mind.

While it is true that the Baptist churches do not bind their ministers to a creed, and therefore cannot very well bring heretics within their fold before an ecclesiastical tribunal; yet every person who is at all familiar with the origin of this communion knows that its very foundational principle is that the Bible is the veritable Word of God. The very name Baptist implies that they believe firmly that, according to the Bible, immersion is the proper mode of Baptism. Firm belief in Biblical teaching furnishes the very reason for the being of the Baptist churches. How, then, can a man consistently claim to be a Baptist, and yet pick out of the Bible what he likes and throw the rest into the discard.

What has been said of these branches of the church can be said just as truthfully of the other evangelically founded bodies —the Reformed, the Christian Reformed, the Wesleyan Metho-

dist, the Christian, the Evangelical (in its various branches), the Episcopal, the Congregational, and the rest.

All these Christian denominations, founded upon "the impregnable rock of Holy Scripture," will go to pieces on the shoals if they permit their fundamental principles to be destroyed. It behooves them therefore to stand foursquare for the cardinal doctrines of the Christian system—namely, the divine inspiration of the Bible throughout, the full Deity and perfect humanity of Christ, His virgin birth, His vicarious atonement, His Pentecostal outpouring of the Holy Spirit, His bodily resurrection, His ascension to the right hand of the Majesty on high, and His glorious second advent to judge the world in righteousness and equity. I do not see how any earnest evangelical Christian can sit by and be indifferent to the paramount issues at stake. Would he not defend himself if he were attacked? Would he not defend his loved ones? Then why should he not defend Christ and the Bible when they are belittled or assailed? Are they not precious to him?

Some persons do not quite fancy the word "Fundamental." They prefer to be called "evangelical." And I confess that I would like that term better myself, because it calls attention to the whole *evangel* as it is set forth in God's Holy Word. It really means, and has meant from the time of the Reformation, that the appeal is always to be made to the Bible, and not to anything else, as the final authority in matters of faith and practice. The word "Fundamental" has this disadvantage: no one can clearly define just what is fundamental and what is not fundamental. God alone is able to decide that point. For some people much more might be fundamental than for other people who have less advantage. With the word "evangelical" no such difficult distinction needs to be made. It simply calls attention to the Bible as the Word of God over against any other court or tribunal.

It must be said, however, that the Fundamentalists do not mean to say that the specific doctrines named above are the *only* fundamental doctrines. There are other doctrines in the Word

of God that are just as clearly taught and just as important. The reason these doctrines are so much emphasized just now is that they have been made the special *gravamen* of attack by the Modernists; hence at this time they must needs have special attention and defense. If the doctrine of the Trinity had been made a special object of assault, it would also have come out to the fore in the controversy.

Perhaps at this point another word might be said in respect to the spirit in which the polemic should be carried on. It should not be characterized by rancor. As much as possible, harsh terms should be avoided. Perhaps none of the controversialists hate one another. I am disposed to think they do not. But sometimes drastic expressions are employed that do not seem to the people of the world to be consonant with a loving spirit or a judicial temper. Hence, as far as possible, the courtesies of debate should be observed, and argument, not invective, should be used.

2. Many strong books have been published in recent years on the positive side of this controversy. In the fourth edition of the writer's book, *A System of Christian Evidence,* an extended list of evangelical works of an apologetic character may be found. This bibliography is brought up to March, 1926. It may be profitable in this connection to call attention to some of the most cogent recent works.

W. H. JOHNSON: *The Christian Faith Under Modern Searchlights* (1916).

J. A. FAULKNER: *Modernism and the Christian Faith* (1921).

A. H. FINN: *The Unity of the Pentateuch* (1914); *The Creation, Fall and Deluge* (1923).

R. D. WILSON: *Studies in the Book of Daniel* (1917); *Is the Higher Criticism Scholarly?* (1924).

PHILIP MAURO: *Evolution at the Bar* (1922).

J. G. MACHEN: *The Origin of Paul's Religion* (1921); *Christianity and Liberalism* (1923); *What is Faith?* (1926).

H. E. DANA: *The Authenticity of the Holy Scriptures* (1923).

W. H. FITCHETT: *Where the Higher Criticism Fails* (1922).

C. E. MACARTNEY: *Twelve Questions About Christ* (1923).

E. MACK: *The Preacher's Old Testament* (1923).

H. P. SLOAN: *Historic Christianity and the New Theology* (1923).

JOHN HORSCH: *Modern Religious Liberalism* (1924).

JOHN BLOORE: *Modernism and its Restatement of Christian Doctrine* (1923); *Alternative Views of the Bible* (1925).

A. Z. CONRAD: *Jesus Christ at the Crossroads* (1924).

B. COLGRAVE and A. R. SHORT: *The Historic Faith in the Light of Today* (1922).

VICTORIA INSTITUTE: *Journal of Transactions* (1924).

E. Y. MULLINS: *Christianity at the Cross Roads* (1924).

A. C. WICKOFF: *Acute and Chronic Unbelief* (1924).

M. B. THOMAS: *The Biblical Idea of God* (1924).

W. T. CONNER: *A System of Christian Doctrine* (1924).

W. E. VINE: *The Divine Inspiration of the Bible* (1923).

E. H. BANCROFT: *Christian Theology, Systematic and Biblical* (1923).

D. S. CLARK: *A Syllabus of Systematic Theology* (1921).

G. M. PRICE: *The New Geology* (1923); *The Phantom of Organic Evolution* (1924); *The Dilemma of Evolution* (1926).

H. C. MORTON: *The Bankruptcy of Evolution* (1924).

A. LE ROY: *The Religion of the Primitives* (1922).

A. S. ZERBE: *Christianity and False Evolutionism* (1925).

G. B. O'TOOLE: *The Case Against Evolution* (1925).

T. J. MCCROSSAN: *The Bible: Its Christ and Modernism* (1925).

C. B. MCMULLEN: *The Logic of Evolution* (1925).

T. J. SMITH: *Studies in Criticism and Revelation* (1925).

F. L. PATTON: *Fundamental Christianity* (1926).

C. R. COATES: *The Red Theology in the Far East* (1926; an eye-opening *exposé* of Modernism and its methods in the Orient).

A. L. BAKER and F. D. NICHOL: *Creation — Not Evolution* (1926).

H. MACKENSEN: *Revelation in the Light of History and Experience* (1926).

H. SCHAEFFER: *The Call to Prophetic Service from Abraham to Paul* (1926).

I also wish to recommend the last two works of Dr. Eduard Koenig, issued in 1923 and 1924 respectively, but not yet done into English. In archeology I call attention to the latest works of Hommel, Sayce, Naville, Kyle, Clay, Price, Cobern and Ramsay.

This may seem to be quite a formidable list; yet it is not exhaustive. It is here cited for two reasons: first, to call attention to these valuable works for apologetic purposes; second, to indicate that capable evangelical scholars have been meeting the claims and contentions of Modernism at every point.

3. A study of these works will reveal three patent facts: first, the Evangelicals have kept pace with the Modernists in the matter of scholarship; second, the Modernists fail to maintain their position at the bar of reason and empiricism; third, there can be no truce between the contending parties, because their differences are vital and fundamental. "Can two walk together except they be agreed" (Amos 3:3)? Opposing parties cannot dwell together amicably in the same camp. If they do so dwell for any length of time, it is proof, *ipso facto,* that their convictions are not as earnest and intense as they should be.

To be concrete, suppose one man believes sincerely that Jesus Christ was virgin born, can he dwell in accord with another man who rejects that doctrine or treats it as an indifferent matter? How could that be? The former worships the divine Person of the Son of God who became incarnate in human nature; the latter—what kind of a being does he worship?* Is there not an

*See a footnote on a previous page.

impassable gulf between them? The like statement might be made in respect to all the other fundamental doctrines at issue between the two parties. True, no ill will and rancor should mar the dispute, but it ought to be evident to the person who thinks the matter through earnestly that armistice day has not arrived, and that, indeed, it never will nor can arrive.

There is another reason why no irenicon can be proclaimed, and why the vocation of the pacifist is a futile one. The Modernists themselves are not keeping the peace. They are exceedingly vocal and polemical. Look at the liberalistic output of books within the last few years and right up to this date. Many of them are widely advertised and extensively circulated.* As a teacher in a college and a theological seminary, the writer knows that the young men and women of our schools are being constantly inoculated, and many of them greatly disturbed, by the numerous books and articles that come to their attention and that tend to sap their faith in the evangelical doctrines. Therefore, as long as the intruders—that is, the Modernists—keep up the warfare, the evangelical party must be no less militant than they. No one has a right to cry, "Peace, peace, when there is no peace."

*For proofs showing definitely, by the citation of many concrete cases, that the Modernists are keeping up the controversy in a most provocative way, see a couple of articles by the present writer in the June-July (1926) number of *The Bible Champion,* Reading, Pa.

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